

Rev. C. C. Smith

# CHRISTIAN INTELLIGENCER

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### DOCTRINAL.

#### REV. MR. RAYNER'S SERMON.

[Concluded from our last.]

Text. This is a faithful saying, and worthy of all acceptance; for therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.—1 Tim. iv. 9, 10.

The text still suggests some additional remarks. The Apostle says, for therefore we both labor and suffer reproach, because we trust in the living God.—But why should trusting in the living God have subjected the Apostles to reproach? To trust in God implies a patient resignation to his will, and a firm reliance upon his mercy and goodness. And surely persons may do this without giving offence to any one, and without suffering reproach on account of it.

It was not therefore, merely because the Apostles trusted in the living God themselves, which subjected them to the reproach of their enemies. But it was because they instructed and encouraged all others to trust in God, as the common Father and Friend to mankind. It was because they taught and declared that this living God is the Saviour of all men, Gentiles as well as Jews; and that therefore all might safely trust in him. It was this that brought upon the Apostles reproach and persecution; particularly from the self-righteous and malignant Jews; who had no idea that God was, or that he ever would be the Saviour of any but the Jewish nation. That the Apostles should teach, and publicly proclaim, that the Gentiles, whom they considered as outcasts and reprobates, were also, in the divine counsels, the subjects of mercy and salvation; this excited the utmost rage and enmity of the Jewish rulers and Rabbies; and subjected the Apostles to the foulest reproach.—It was because they not only trusted in the living God themselves, but declared him to be, through Christ, the Saviour of all men, and especially of those that believed this divine record, and embraced the christian faith.

Can it be supposed, (the inquiry, my brethren, is seriously important) can it be imagined, that any of the public teachers of religion,—any who profess to be the Ministers of Christ, should, in these days, and in this christian country, be subjected to reproach for the very same cause for which the Apostles suffered it! Whether this is not the case, deserves serious consideration. We have noticed, and it is evident, that the Apostles suffered reproach, not merely because they trusted in the living God; for this alone could not have been objectionable, but because they trusted in him as the Saviour of all men, Jews and Gentiles, and declared him to be so. And does not the same cause still operate in the same manner? In the view of many, what is, at the present time, more deserving of reproach and scorn, and utter detestation, than for a man, claiming to be a Minister of the gospel, and an Ambassador of Christ, to proclaim from the pulpit the Apostolic declaration, that God is the Saviour of all men, and that he will have all men to be saved.—That Christ having tasted death for every man, every man has an interest in his death; and that his blood shall not have been shed ultimately in vain for a single soul. Such a preacher is at once denounced as the worst of heretics;—as the messenger of satan;—an infidel; an advocate of the devil; and the enemy of all righteousness. And all people, young and old are warned, as they have any regard for religion,—for the honor of God, and the salvation of their souls, not to allow themselves to hear him, or to converse with him; to listen to his pernicious doctrines, or to read any books which countenance them. "Why he preaches universal salvation. He teaches that God loves all mankind; and will finally save them all from sin and misery. That nobody will go to hell; or if they should, that they will not remain there to all eternity. That sin and death, pain and sorrow, and the devil and hell, shall all be finally destroyed; and nothing remain but holiness and happiness, benevolence and love!"

Now the preachers of this doctrine still suffer reproach, as enemies to God and religion;—as misconstruing and perverting the scriptures;—corrupting public morals, and opposing the reign of the Messiah. In a word, they are reproached and vilified, and condemned, (in many instances) even without a hearing; and without inquiring what "reason they can give for the hope that is in them." They are denounced as aliens from the commonwealth of Israel: as having no interest in the covenants of promise; and unworthy of the christian name: because they teach the deadly doctrine (as some are disposed to call it) of "universal grace"—That the living God is the Saviour of all men.

This, as we have seen, was the very reason why the Apostles suffered reproach, especially from the Jews. And in the view of many, the doctrine appears to be still as objectionable, as it was in the days of St. Paul. Unaccountable as it would seem to be; absurd as it really is; it does appear, my brethren, as if some of our most zealous christians, as geymen as well as others; who are so anxious for revivals; so

desirous to have the Gospel preached to all nations; and pray so fervently for the conversion & salvation of "all Jews, Turks, Infidels and Heretics." It nevertheless does appear, as if many could not endure the idea that holiness and salvation, and consequently happiness, shall ever become universal. They cannot listen with patience to any arguments in favor of such a doctrine: whilst to the arguments and illustrations which go to prove the certainty of eternal torments, to be inflicted "by an angry God," upon a great proportion of the human race; in which, if not themselves, yet a number of their dear relatives and friends, will, in all probability be included. To these arguments they appear to listen not only with composure, but with eager attention, and even with high satisfaction.

But I proceed to notice that the firm persuasion that the living God is the Saviour of all men, and especially of believers, made the Apostles willing to labor, as well as to suffer reproach. In this view they were anxious to spread the glad tidings of the gospel salvation to the remotest boundaries of the earth; that in this blessed revelation, all mankind might be made sensible of the infinite mercy and benevolence of their Creator, and of the riches of his grace in Christ Jesus. That from a view of the goodness of God, they might be led to reverence and adore him—might repent and turn from their superstitious vanities—might be saved from their degrading ignorance and corruption, and be governed by the rational precept, the salutary influence, and the animating hopes of the christian religion.

It was on this account that St. Paul gloried in being the Apostle of the Gentiles; and in travelling into distant heathen countries, that he might proclaim among the ignorant and deluded inhabitants, the unsearchable riches of Christ: And as he says, "make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God:—but is now made manifest by the gospel,—according to the eternal purpose which he purposed in Christ Jesus our Lord." The Apostles were content, as I have before remarked, to labor as well as suffer, that they might bring as many as possible, to the knowledge and belief of this blessed revelation; because God is especially the Saviour of believers; by giving them "the knowledge of salvation by the remission of sin, through his tender mercy."

But say some, "if all men are to be saved; or if God is the Saviour of all men; preaching is useless. What good can it do to preach the gospel to mankind, if all are finally to be saved?" It would seem to be the opinion of such objectors that it is of little or no consequence to publish good tidings to mankind, especially if they are good tidings to all. This certainly is not a very rational objection, or just inference. The better, and the more interesting the tidings are; and the greater the number who are concerned in those tidings; the more important it is that they should be published: and if those tidings concern all mankind, and are good to all, they should be proclaimed throughout the universe, "far as the human race is found." "Their sound should go into all the earth; and their words unto the ends of the world." Did the angel think it of no consequence to proclaim the birth of a Saviour, because it was good tidings of great joy, which should be to all people? The Prophet Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion,

\* See Book of Common Prayer; Collects for Good Friday.—These Collects, or short prayers, are so excellently expressed, and so appropriate to this part of my discourse, that for the satisfaction of those who may not have seen them, I will here insert two of them, with a short remark upon each. The first is as follows, "Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross, who liveth and reigneth, &c. &c. If it be inquired who compose the "family of God" here mentioned, the next words contain the answer,—those "for whom Christ was contented to suffer death," and the Apostle declares that this was for every man. Every man therefore is one of God's family.—And what christian can doubt whether his prayer is accepted, when he entreates the Father of mercies graciously to behold this his family? Or who can entertain the idea that one of this family will be finally abandoned to misery and want. Another Collect for the same occasion is thus expressed, "O merciful God, who hast made all men, and hasteneth nothing that thou hast made, nor desirest the death of a sinner; but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord." This prayer (as well as the former) if offered in faith, fully embraces the doctrine of universal salvation; if not offered in faith, with what propriety is it used at all?

thy God reigneth!—The Lord hath made bare his holy arm, in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." But according to our objector, if all are to see the salvation of God, it is of no consequence to make it known. If a part only, say one tenth, or a quarter part of the human race, shall be saved by grace, (and by grace alone it must be, if any are saved) upon such a supposition, it appears to be thought altogether important, that the joyful tidings should be proclaimed to all people, christians, Jews, and heathen.—But if all mankind are interested in this "salvation of our God," and if all shall finally see it, then it is useless to publish it! and there is no sufficient inducement to make it known!

Suppose, my brethren, that by some miraculous exhibition, I should be able to convince you this afternoon, that I was commissioned, immediately from heaven, to declare that one half of this congregation are the objects of God's peculiar favor, and will be eternally saved. Or suppose that by the same authority, I should declare that God loves you all, with an everlasting love, and will finally save you all, with an everlasting salvation. In which case would the proclamation be most important and desirable? Ah, my beloved hearers; according to the first supposition, I should pronounce the message with which I was commissioned in broken accents, with fear and trembling; and you would listen to it with terror, amazement, and awful dread. According to the latter, I should want a thousand tongues, and the voice of an Archangel, to assist me in uttering the joyful tidings,—and make the welkin ring with the glorious,—the God-like proclamation; and every soul of you present, would shout, GLORY TO GOD IN THE HIGHEST!!

The true belief of the gospel,—that God is the Saviour of all men, tends to give exalted ideas of the character of the Supreme Being,—of his adorable perfections; especially his infinite wisdom, and his unbounded mercy and goodness; and lays a foundation for gratitude, affection and confidence, the most rational, sincere and ardent. It tends also, greatly to increase a spirit of sympathy, friendship and good-will among mankind; as members of one great family, whose Father is in heaven. And it thus brings us into the number of those believers who are especially saved.

Having answered the objection, (as I apprehend) that if all men are to be finally saved, or if God is the Saviour of all men; preaching is useless, and of no effect: I would now ask; if God is not the Saviour of all men, where is the use of preaching? Will preaching make God what he is not? Will it cause him to alter his mind, change his decrees, or vary from his original intention? Will he ever be the Saviour of more than he now is, or than he always was, that is, in his own unchanging purpose, and the counsel of his own will? I leave these questions to be reflected upon, & answered at your leisure.

There is another remark which has sometimes been made, the absurdity of which deserves to be exposed. Persons have said,—even professing christians have said, that "if they believed that all mankind would be saved; or that if they were themselves sure of salvation, they would not care how they lived, or how wicked they were." I should very much regret, if after the length of time that I have preached in this place, there should be any of my hearers, who possess such views of the service of God, and the nature of true religion.

The substance of the sentiment appears to be this; that if they were sure that God would finally save them from hell, and take them to heaven, they would not care whether they loved and served him in this world or not; or how much they dishonored him, and violated his laws.—They would certainly not be at the trouble of trying to please him. Now I think myself, that it would be dangerous to community for such persons to believe in the salvation of all men; and not very safe for them to believe in their own salvation; especially if it amounted to any thing like the faith of assurance: for then, it seems, they would care but little how they lived, or what they did. How fit, or rather how unfit, such persons are for the enjoyment of heavenly happiness, I submit to your own judgment. Suppose such persons were already in heaven; they would then be sure of salvation and according to their present views and dispositions, they would care nothing about praising God,—admiring the riches of his grace; or adoring the "rock of their salvation."—I am sure that God would finally deliver you from all misery and sorrow, and make you completely and eternally happy; you would not care what you did, or how much you sinned against him in this world!—I see you blush at the absurd and impious idea. Then for God's sake, and for your own credit, never suggest it again. Rather pray constantly, as taught by our blessed Saviour, that the will of God may be done on earth, as it is in heaven; that is, cheerfully, delightfully, universally; and from the true and

generous principles of love and gratitude.

But if the objection, that the doctrines of universal grace, and the final salvation of all men, have an immoral tendency by extending encouragement to transgressors, really requires a serious reiteration, I would appeal to the heart of every one that hears me, "for it is already written there,"—that the way of transgressors is hard, and there is no peace to the wicked. But it is the goodness of God that leadeth to repentance. The due punishment of transgression, which is inevitable, so far from being inconsistent with the goodness of God, is in fact an instance of it—it is one of the "methods of mercy" by which his infinite goodness leads men to repentance. And when his ways shall be known upon earth, his saving health among all nations; then penitence and faith, holiness and salvation, will be universal. This is declared to be good and acceptable in the sight of God our Saviour, who will have all men to be saved.—And doubtless, to use the strong language of the Prophet, the zeal of the Lord of hosts will perform this.

I have already detained you too long. With such a subject, it were easy to be endless. This is a faithful saying, and worthy of all acceptance; for therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. I have illustrated and applied the passage according to my best judgment. My closing observations shall be short.

The circumstances of my intended removal from this place, are perhaps generally understood. The inability of the Parish to afford a competent support to a clergyman, is obvious. And whilst I may be allowed to flatter myself that a respectable proportion of the congregation have been satisfied with my services, there probably are some who may wish to obtain a Minister, whose doctrine and religious views; and whose style and manner of preaching, shall be more to their liking than mine have been. If there are such; to whomsoever else they may have stated their objections, and their dissatisfaction; it has not been done to the person concerned, to allow him an opportunity for explanation or defence.

After careful examination, and diligent study, I have endeavored, from time to time, to explain and illustrate the holy scriptures, according to my deliberate and conscientious views of their true meaning and intention. It may be my error, and my misfortune to differ, perhaps from the most of my brethren, both of the Clergy and others, with regard to some important, and in my estimation, very interesting points of doctrine. If they can reconcile the idea of eternal torments, with infinite wisdom and goodness.—If they can think themselves warranted in believing, (either from reason, or from divine revelation, consistently explained) that the eternal Jehovah—the God of love, would choose to bring into being, millions of intelligent creatures, whom he foresaw would eternally curse their existence; and the Being who gave it; I confess I cannot.—Nor do I believe that the scriptures in their true meaning, inculcate such an idea.\*—And whilst I neither reproach them for their views, nor envy them their reflections upon this subject; I shall regret if my religious sentiments, honestly entertained, and candidly avowed, shall forfeit me their esteem and friendship.

The restitution of all things, is a doctrine, which St. Peter says, "God hath spoken by the mouth of all his holy prophets since the world began." This is certainly a most desirable consummation; congenial with every consistent idea of infinite wisdom and benevolence; and without it, it is inconceivable how human existence at large, can be a blessing.

I shall leave this society under a grateful sense, (which will long be cherished) of the many kindnesses I have received from its members, as well as from others; and the satisfaction enjoyed in my intercourse with them. I shall not be situated at so great a distance, but that I may hope, should life be prolonged, to visit you.—And I can almost say, with St. Paul, "I am sure, that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ." But "whether I come and see you, or else be absent, let me hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

In a future clergyman I sincerely wish your best expectations may be answered, and your best interests promoted; although I must be allowed to add, you can have no one, who will more ardently desire your prosperity and happiness—spiritual, temporal, and eternal, than he who now addresses you. He may not have been so fortunate as to please, or to edify all who have heard him. This would be no easy task for any Minister of Christ; however great his skill, however ample his abilities,

\* The writer thinks he hazards nothing in saying that the doctrine of eternal punishment is not contained in the Articles, Creeds, or Liturgy of the Protestant Episcopal Church. And that the contrary doctrine, is in several instances more than intimated in said Articles and Liturgy.

his prudence, and his piety. St. Paul did it not; neither did he who spake as never man spake; for after attending to his heavenly instructions and counsels, "many of his disciples turned back, and followed no more with Jesus." And then he mournfully inquired of the rest whether they also would go away. "Lord, says Peter, to whom should we go? Thou hast the words of eternal life." These words of eternal life, contained in the gospel revelation; your preacher has, for a number of years, endeavored to proclaim to you. And he knows of no other hope of eternal life, but that which has its foundation in Jesus Christ, who tasted death for every man; and in the mercy and love of God, who is the Saviour of all men; and which is declared to be a faithful saying, and worthy of all acceptance. May we all accept it; may we all believe and confide in it; that in every situation and circumstance of life, we may enjoy the support and consolation which it is calculated to afford,—to the glory, and to the praise of God. Adieu, my friends. God bless you all, in Jesus Christ our Saviour. Amen.

Selected for the Christian Intelligencer—by B. F. W.

#### RELIGIOUS KNOWLEDGE.

If any one is doubtful, whether the diffusion of christian knowledge promotes the growth of piety, it must be either, because he has formed mistaken notions of piety, as independent of knowledge; or, perhaps, because he believes, that religious knowledge is now extensively diffused, and yet that piety is on the decline; or because he has observed some men, who are engaged in the pursuit of what is called religious studies, deficient in godliness, or devout affections and habits.

There is some reason to suspect, that many, even in the protestant world, have secretly adopted the degrading maxim, that "Ignorance is the mother of devotion." It is, indeed, the mother of devotion, if by devotion is meant a blind habit of religious services, of which the reason and the object are alike unknown. Ignorance is the mother of all that devotion, which is paid to a y other, than the Supreme Being. It is the mother of that devotion, which attaches itself to times, places, garments, words and ceremonies, and which consecrates every thing but virtue. It is the mother of that devotion, which consists of a conceited and self-righteous homage, and commences with excluding from God's complacent regard all but its own section of the religious world; of that devotion, which deals in false humiliation, exaggerated confessions, vain repetitions, ostentatious display, and unmeaning language. To all such piety, religious knowledge is, indeed, fatal.

But, if it is of any importance to this great virtue of the christian character, that we should have the most exalted and comprehensive conceptions of the great object of worship; if it is of importance to the obedience of the will of God, that we should know what God requires of man in his word; if, in short, that devotion may be expected to be the most free, filial and happy, which is disburthened of those dishonorable and perplexing notions, and those superstitious fears, which have arisen in the christian world from misapprehension of the language of scripture, then the diffusion of every degree of rational principles and scriptural knowledge—however it may, in some cases, produce a local and temporary relaxation of certain forms and feelings, which have been accounted sacred—must be ultimately beneficial to real piety.

Nothing so much tends to multiply hypocrites and infidels, as the mysterious suppression or disavowal of all attempts to make religion intelligible. Until men are every where exhorted and encouraged to extend their religious inquiries, every wind of false doctrine will shake, every bold blast of infidelity overthrow their convictions. Till they are provided with the means of knowing the true grounds of christianity, and of becoming familiar with the best interpretations of scripture, a great part of the real piety of the christian world will be an irrational and inexplicable quality; men of great talents, and eminent acquisitions on other subjects, will fall or be driven, from their own ignorance or others' fury, into the ranks of hypocrisy and unbelief; the ambitious will avail themselves of our religious passion for political or interested purposes; and, while we shall be filled, even to loathing, with accounts from every sect of the prodigious progress of its own faith, ignorance will sit brooding over the land, warming into life and mischievous activity a thousand passions misnamed piety; and a religion will prevail of which it is one of the characteristic duties to represent as infidel every intelligent and conscientious inquirer, who does not take the draught, as it is offered him, or who does not fill his cup at some one of the fountains, which party has consecrated. Indeed, it may be set down as a maxim, that all the advantages, which may, at any time, appear to be gained by making religion a passion, and faith an unenlightened principle, are completely counterbalanced by the inevitable increase of hypocrisy, infidelity and bigotry, with which such a state of things is attended.

Buckminster's Sermons.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDNER, FRIDAY, MARCH 28.

**CHRIST'S EQUALITY WITH THE FATHER.** It is known to the reader that there is no text in the sacred writings so much relied upon, to prove that Christ claimed to be equal with God, as that found in Philippians ii. 6. *Who, being in the form of God, thought it not robbery to be equal with God.* This text, separated from the connexion in which it is found, and read without a knowledge of the Greek from which it is translated, we confess does appear to give support to the Trinitarian belief that Christ claimed to be, and therefore actually was, "equal with God;" but we also believe that when examined in connexion with the verses before and after it, and especially when compared with the original text, as written by the apostle, it will be found to contain a sentiment directly the reverse of that which Trinitarians pretend to find in it. Suffer us to quote the whole sentence in which the above words occur, and to ask the reader, as he reads the quotation, to see if, according to the common meaning, he does not detect an inconsistency in the language:

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This sentence, it will be perceived, begins by exhorting the Christians at Philippi to have the same mind in them which was also in Christ Jesus. It then proceeds to tell what that mind was—viz. that Jesus, being in the form of God, thought it not robbery to be equal with God. Does any one say that the apostle here, intended to enjoin it as a duty on Christians—weak, imperfect and erring as they are at best,—that they should think themselves to be equal with Almighty God? He must, if he contends that Paul asserted it to be in the mind of Christ to claim equality with the Father; for he truly exhorted them to have the same mind which he described in the next following words "Jesus—thought it not robbery to be equal with God." The fact that Paul could not have designed to encourage the disciples at Philippi to think themselves to be equal with the Divine Being, must be sufficient, we should think to satisfy any candid inquirer, that he neither could have intended to assert that Christ claimed to be equal with God.

But there is a further inconsistency which the reader may already have detected in the English text. We allude to the grammatical analysis of the words in verses 6 and 7. Let the reader notice the word "but," which unites what we have already commented upon, with that which follows it, and see what sense he can make out of it.

"Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation," &c.

The disjunctive *but* implies a negative—viz. that he did not do what was previously said of him. It supposes a course taken different from that previously mentioned. Let the reader frame any two parts of a sentence connected by the word *but*, and he will find that this is the case. Now the language above,—if it be contended that Christ, in the first member of the sentence, claimed equality with the Father,—is unintelligible, in that it employs a word to introduce the other member, which, by being employed, negatives the very idea previously advanced. If the text had read—He (Christ) thought not of such a robbery as to claim to be equal with God, but [on the contrary] made "himself of no reputation," the sentence would be intelligible, and, moreover, consistent with the exhortation to the Christians to have the same mind, the same humble and unassuming spirit, that Christ had. Or if it had read—He (Christ) thought it not robbery to be equal with God, and, accordingly, did make himself of infinite reputation," as he would, by such an exalted claim, the sense, though it would not harmonize with what the apostle was laboring to exhibit as worthy the imitation of those he addressed, viz. the unpretending and humble claims of Jesus, would still convey an idea, and, also, be logically correct. The sentence as it now stands (we mean on the supposition that Christ claimed to be equal with God) is manifestly unintelligible.

Again. Let the reader look at the quotation as a whole, and he will see that it carries upon the face of it the following sentiment: That Christians should be of the mind that Christ possessed, who, instead of pretending to be equal with God,—instead of asserting high claims,—instead of boasting of his powers—humbled himself—became obedient—made himself of no reputation; and

that it was on account of this unassuming modesty—this want of officiousness, that God, on his part, was pleased highly to exalt him and give him a name that is above every name. It may be pertinently inquired here, if he was actually equal with God, how could he be exalted? If a name was given him that was above every name, must it not have been derived from one superior to him? These inquiries will further serve to confirm the idea that Christ neither was, nor claimed to be, "equal with God."

The truth is, the text is not correctly translated from the original. The reader, we presume, must have been convinced of this fact by this time. The best modern critics agree in rendering the passage thus:

"Let this mind be in you, which was also in Christ Jesus: who, though he was found in the form of God, did not eagerly grasp at this resemblance to God [or, as others have it, did not think of the robbery of claiming to be equal with God,] but made himself of no reputation" &c.

This rendering is no doubt substantially correct, and while it restores to the passage the original sense of the apostolic author, it strips trinitarianism of all the support which it has been supposed to afford that doctrine. It is better, however, that the scriptures should be made in our language, what they were in the original, intelligible, rather than that they should be made to countenance an unintelligible article in the creeds of Christians.

**OXFORD OBSERVER.** We are truly sorry that our esteemed friend of the Oxford Observer should appear to be offended with us because we took occasion—with the best of intentions,—to notice the advertisement of *Bitters for sale* printed at the end of Judge Emery's Temperance Address, and especially that he should have deemed it expedient to employ the language of sarcasm and crimination upon the subject. We only expressed what was also felt, we presume, by every person in this vicinity who had seen the pamphlet,—a sentiment of regret that the printer should have appended to the Address an advertisement, which, however proper it might be in the Observer, or in our paper, under the circumstances already alluded to. The editor of the Observer says, "we will not contend on this point;" but after admitting that the advertisement was "out of place," he proceeds, as we understand him, to justify its insertion in the pamphlet, by saying that we have, in this paper, admitted advertisements of "Rum, Brandy, Gin, and even a little wine," &c. Now admitting we ever had given place to such advertisements, and admitting also that we had done wrong in so doing, we confess we are unable to see how these things would make an advertisement of *Bitters* "to be infused in spirit," (though not in "spirit alone," look any less singular when inserted at the end of an Address expressly against the use of ardent spirits. We may do wrong, and on this point we freely concede to Brother Barton, what he will regret to learn, though he has tried to make it out, that we not unfrequently come short, far short of perfection; still we cannot see how our faults justify those of another. It is, however, to be considered, that advertisements in a newspaper—especially those about bitters,—are rather more "in place" than they are at the end of a pamphlet containing a Temperance Address. If we had seen the advertisement in question in brother Barton's paper—a paper which we believe contains as elevated a moral and religious tone as any we have amongst us,—we should not have thought it out of place, or employed our strictures upon it, as he has on similar ones in our paper. The editor of this paper would take the present occasion to say, that he has no concern in or control over its advertising columns. That is a department to which he seldom looks, it is reserved for the accommodation of our business neighbors, and whenever they wish to advertise their property in this paper, the publisher is ready to accommodate them. Since, however, the Observer has charged us with advertising "Rum, Brandy, Gin, and even a little wine," the editor has had the curiosity to look into every number of the *Intelligencer* from its commencement, and strange to tell, his search for the proof of the statement in the Observer has been entirely fruitless. Not one advertisement can he find, that has ever appeared in this paper, containing either of the words, "Rum, Brandy, Gin, or Wine!" There are one or two advertisements by an apothecary, in the course of which, among other drugs, "bitters" are enumerated, and in many instances has our proprietor—after the common practice of Booksellers, (Br. Barton not excepted)—advertised tickets; but we can find none advertising either "Rum, Brandy, Gin, or Wine." This is a little remarkable, considering the common character of advertising patronage; and we consider it, in this case, our good fortune that it is so. But if there were such advertisements, the editor is not responsible for them, and if he was, and had done wrong in admitting them (though he has nothing to do with

the advertising columns) still we cannot see how these facts would make the advertisement on Judge Emery's Address any less conspicuous or any more "in place."

We have no idea that the editor of the Observer would do any thing that he thought would have a tendency to encourage or countenance dram drinking, under any of its forms. We know him to be as stern and rigid a friend of Temperance as is to be found in the country. It probably did not occur to him, at the time he inserted the advertisement, that it would look rather singular to the public, when they took up the pamphlet, to read on the first page "An Address delivered before the Temperance Society of Buckfield and vicinity on Christmas day, by Stephen Emery" &c. and, turning it over, should have their attention arrested by an advertisement of "Bitters" on the last page. That the advertisement was inserted out of any disrespect to the author of the Address or the cause he advocated, we never intimated; but that it would appear as a "sorry compliment" to the designs of the orator, we were fully persuaded.

We repeat: We are sorry brother Barton should seem to be offended on account of our notice. We regret it because we fear he did not rightly estimate our intentions, and because there are few or no persons whom we more highly esteem than we do him. One thing we can assure him; that the language he has employed in relation to our notice—severe and unmerited as we believe it is, and dictated as it may have been by a kind of "bitter" "spirit,"—was received pleasantly by us, and has no effect whatever to disturb that good faith and friendship which has existed on our part towards him for many years.

We shall never write a line in relation to him in an irritated or angry moment;—such a moment, we assure him, does not often visit us, and when it does we lay our pen down till we become cool again.

**REVIVALS.** We think that those Newspapers which give accounts of Revivals, do not treat the public with that justice it has a right to expect. They are kind enough to give glowing accounts of the overflows of the excitement at the time, but are not fair enough to state subsequently the fruits of the revival after the excitement is over and people have returned to the sober exercise of their reason. They give us an account of the powerful and inundating rains in the spring, but neglect to say any thing about the drought in summer and the state of the harvest in autumn. We wish there was a law among editors, that would require every one who gave an account of the character and progress of a revival in the time of it, to be as particular to acquaint the public, one year afterwards, of the fruits of the revival—of the actual benefits society has received from it. In this way people would be better able to judge of the utility of revivals.

**RELIGIOUS INTELLIGENCE.** We learn from the *Christian Telescope*, that the Rev. HENRY BROWN, of Coventry, (Conn.) who has for several years past been a distinguished preacher of the Free-will Baptist, or Christian denomination, has lately embraced, and is now engaged in defending, the doctrine of Universal salvation. Br. Brown is in easy circumstances, sustains an unblemished character, is considered a gentleman of sound understanding and good pulpit talents.

From the same paper we learn that a new Society of Universalists was organized on the 1st inst. in Rochester, Mass.

It appears by the *Boston Centinel*, that the Universalists in Malden have succeeded in obtaining the Parish Meeting-house in that town, and are hereafter to have the sole occupancy of it.

We understand that Rev. S. COBB of Waterville has received and accepted an invitation to settle with the Universalist Society in Malden, and that he will, commence his regular ministerial labor on the 20th of April, proximo.

It gives us pleasure to learn that our Universalist brethren in Wiscasset, partake rationally of the present revival of religion in that town. They contemplate to organize a church there soon. A letter from a friend says, "We feel very, very much revived.—We held a meeting at Br. N.'s on Sunday evening, and the evidence of brotherly love and Christian feeling, which our situation elicited, made it truly a time of refreshing from the presence of the Lord." We hope they will continue so to conduct as to put to silence those who would speak evil of their good conversation in Christ, and thus "make them ashamed of their ungodly speeches against us."

## TO CORRESPONDENTS.

Another communication from B. is received; also one from J. W. Br. Cobb's reply to "Cincinnati" shall appear as soon as possible. The poetry of "F." shall be inserted next week.

"B." is informed that we should violate an editorial duty to send abroad the communications we receive for others to inspect.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

## EPITOME, NO. I.

"A word spoken in due season, how good is it!"  
Proverbs xv. 23.

That physical and mental misery are in the world, is a fact too well attested by the experience and observation of every one, to require any further proof. These evils are owing, in a great measure, to folly, imprudence and vice. And these misfortunes are occasioned, in a greater or lesser degree, by imperfection and deception. From hence very plainly appears the importance of our being often advised, admonished and cautioned; and this too, "in due season." Doubtless it was to a word of this nature that allusion is had in the text. Therefore, our reflections upon the subject will be directed,

1. To exhibit more fully the necessity of "a word in due season." And,

2. Show what kind of a word must be given to have the desired effect.

I. 1st. The necessity of a word of advice and caution has been shown in the remarks already made. We see it in the fact that we are imperfect, erring creatures; continually liable to, and often overcome by, deception. Paul says, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin." He was convinced by experience that "the creature was made subject to vanity;"—that even when we would do good, evil may be present with us. If then we are such frail, imperfect creatures; if we are thus momentarily liable to fall into sin and consequent misery; how important that we be often apprised or reminded of it, and often advised and cautioned. But

2d. The necessity of a word in due season further appears in the fact that vicious habits gain upon us by degrees, and almost imperceptibly. They do not commence at their meridian; but like our bodies and faculties, first appear in infancy, and march on to maturity. Their progress is in a measure imperceptible; like some diseases which prey upon the system and undermine the constitution, without much impairing the strength, appetite or spirits, or the external appearance of health. Go to the loathsome cell, and ask the detected thief, if he began his career of wickedness by stealing a large or a small sum? and his answer will confirm the truth of the foregoing remarks. He will tell you that in his first theft, he stole but a mere trifle; and that, with a timorous heart, and a trembling hand: that from this small beginning, he advanced in courage and pilfering, till the sweets of the pillow were almost entirely sacrificed to his stealing propensity. Go ask the miserable drunkard, whose property and reputation, and health and comfort, are all drowned in the overwhelming flood of "wine and strong drink," whether he can trace his career of intemperance to no smaller beginning than a *quart a day*? and he will tell you of the social glass, or of the morning dram; or, turning to his forfeited health, will point you to the XI, and the IV. Go to the disappointed gambler, whose tattered garments, empty purse and starving family all stare him in the face, and ask him by what steps he arrived at this ruin? and he will point you to the *copper*,—the *penny*,—the *shilling*, and the *dollar*; till his *hundreds* took flight by the midnight lamp, and left him a monument of rashness and folly.—Thus, my friends, you see, that ruinous habits have a small beginning and an almost imperceptible growth, showing us the great necessity of a word in due season!

3d. The importance of a word in due season will appear still more obvious, when we consider that evil habits are more easily prevented than cured. How many of our frail race have experienced wearisome days and nights, and much excruciating pain from complaints that had their origin in a slight cold. Now, it would have been very easy avoiding the cold; but it is very hard to remove its effects. Indeed, we are afflicted with hardly any disease, which it would not be easier to prevent than to cure. Just so with vice; it is always less difficult to avoid its practice, than to cure its effects. So with vicious habits; it is much easier to indulge a little caution, and avoid contracting them, than to wear ourselves from them, or summon resolution sufficient to abandon them, when they have once become familiar and established.

Look, for instance, at the characters that have been named: When the thief began to steal, it was with an agitated heart and faltering step. Confusion seized his whole frame, and guilt drove from his breast the sweet inhabitant of conscious integrity. But the lapse of a few months, perhaps, presents the same person an undaunted, hardened and dangerous thief. Now it is easy to see, that at the commencement of his career, the exercise of a little reason and resolution might have effected that, which would now require a mighty effort. When the drunkard began his race of excess and intemperance, it was with an occasional glass, or morning dram, from which it would have required but little effort to desist. But in a little time, perhaps, he becomes a noxious sot;—a human beast!—and now it will be next to impossible to restore him to sobriety, temperance and virtue. Similar remarks might be made of the gambler and many other characters, but I forbear; enough has been said to show that vicious habits are more easily prevented, than abandoned. All these remarks go to show us what

we are endeavoring to exhibit, viz. the great importance of "a word in due season." But it is certain that a word designed to prevent vice, and encourage virtue, will do little or no good, though it be given in ever so good season, if it be not of the right kind. We will pass therefore, and

II. Show what kind of a word must be given to have the desired effect. I would observe

1st. That a *tender word* is very effectual in preventing vice. See this fact demonstrated by examples that often come within our observation. A kind and affectionate parent wishes to secure the affection, and promote the respectability and happiness of his child: But does he advise and caution him against vice in the language of indignation, and the tone of wrath? Does he address his child in the language and countenance of a cold, unfeeling tyrant, whose glory is to reign, and whose pleasure is to oppress? No; the love, the anxiety, the tenderness of a father's heart, are pictured in every feature of his countenance, and breathed in every word he speaks. And, I ask, and let common sense answer, is not this *tender word* the best calculated to effect his object? Whose commands are the most revered and scrupulously obeyed? All answer,—the commands of a friend. What language has the most lasting and grateful impression upon the heart? It is the language of tenderness and love. But

2d. In order for a word in due season to have the desired effect, it must be a *reasonable word*. By this I mean, first, that the consequences of vice should not be represented too monstrous to be credited. If they are, the word loses all its force, and does no good. Punishment must not be represented as entirely disproportionate to the magnitude of crime. Such a word would at once be unreasonable and ineffectual. Should a parent tell his child that, for the most trifling departure from his commands, he should be disinherited, and suffer all the injury that malice could invent, or human power effect; do you suppose the child would believe it? No; he would smile at his father's folly, and disregard his words. Such conduct would be ungodly and cruel for a parent to indulge; and such threatenings would be too unreasonable for a child to believe or regard. But if the word proportioned the recompense to the offence; so that between them might be plainly discovered the relation of cause and effect,—such a word would be reasonable, receive credit, and most likely to have a happy influence over the mind and conduct.

3d. In order for a word to be reasonable and have the desired effect, it must not place the consequences of crime too far off to produce any excitement or alarm. It must bring them within the reach and sight of the transgressor. Suppose for instance, that the laws of our land threatened the transgressor with no punishment till the day before his death; but assured him that on that day he should receive all the punishment for the transgressions of his whole life: Do you suppose such a caution or threatening would have much effect in restraining him who was daily tempted to violate the laws? No; it would hold out an indulgence at once acceptable and inviting. It would be strengthening the hands of the disobedient by promising him life. It is easily perceived then, that though the word be given in due season; yet, if it place the day of punishment for sin at some distant period, even in the immortal world, it would be entirely out of the reach and sight of the sinner: indeed, it would afford the very accommodation he wants; for he is ready to risk the future, if he can be cleared from the present. But perhaps some one may say that if the word in due season threaten the sinner with *endless* punishment in the future world, it surely will be calculated to have the desired effect. This I apprehend is a mistake. We have already seen that the threatening of punishment which is altogether disproportionate to the magnitude of the offence, would be likely to be discredited, and disregarded. The more extravagant then, your representations of the torments of a future hell, the more indifference and less concern would it produce in the reflecting, reasonable mind. That I may bring this argument within the perception of every one, let me point you to a congregation to whom the doctrine of eternal suffering is weekly preached. How is it possible that neighbor A. and farmer B. and esquire C. and Mr. D. and many others can sit there, in the awful presence of the Almighty, and snore away, while the lightning of hell-fire is flashing through the house, and the thunders of eternal damnation are rolling down upon their heads? Is it because they have been snatched as brands from the burning, and therefore, have no part nor lot in that matter? No; it is because exorbitant and improbability are on the face of every sentence the speaker utters about punishment for sin. And how is it about punishment for sin. And how is it that the messenger of these *bad tidings of great horror*, can mingle with so much apparent pleasure and unconcern with his parent pleasure and unconcern with his hell-bound flock, through the week? Has he left all his "awful thoughts" in the pulpit, to be resumed on the Sabbath? Ah! my friends, be not deceived; these things are too monstrous to be believed, and too far off to be regarded. Let us remember that a tender word will convince and restrain.—This is the word the holy spirit uses.—"The way of transgressors is death."—There is "no peace to the wicked."—"God will be



means clear the guilty."—"Nevertheless, his loving-kindness will be not utter take away from him, nor suffer his faithfulness to fail." Such "a word in due season, how good is it!" T. G. F. Haverhill, (Mass.)

FOR THE CHRISTIAN INTELLIGENCER.

### ENDLESS MISERY.

Perhaps no subject, which occupies the attention of human beings, is discussed with a less realizing sense of its true meaning than the soul-chilling doctrine of future, endless punishment.

In this doctrine, we are taught that a small part only of the human race will be saved; while the immense multitude will be cast off to interminable woe; some, because they would not accept of a proffered Saviour; the greater part, because they never knew such a being existed; and all of them, because they were doomed to that fate before the creation of the world.

The most malignant and revengeful savage that ever roamed the forests of America, or traversed the burning sands of Africa, was never known to torture his most inveterate enemy but a few hours. Shall we then accuse our heavenly Benefactor and Friend with forcing into existence myriads of rational beings, for the purpose of tormenting them in oceans of liquid fire to the endless ages of eternity? The immediate author of all this affliction is said to be an angel who fell from heaven by his rebellion against God.

Here then is a Being of infinite power, wisdom and goodness; a Being who is all love and altogether lovely, rewarding this rebel angel for his rebellion, by delivering his helpless offspring into his power that he may be gratified in inflicting upon them unimaginable and yet increasing torture for a never-ending period!

Is this the God whom we have been taught to love and worship, the kind Parent to whom is due all our homage? or rather is it not a frightful monster that never existed only in man's disordered imagination, and will soon be expelled from that poor habitation to the shades of non-existence.

L.

FOR THE CHRISTIAN INTELLIGENCER.

### A REQUEST.

MR. DREW,—Encouraged by the promptness and the very satisfactory manner in which your correspondent J. W. H. responded to the request of "Stillwater," in proving that the "eternal fire" continues to burn where Sodom and Gomorrah were destroyed, I would ask him to do me and others the favor to give us, through the medium of your columns, his ideas of 2d Peter, ii. 4,—"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment,"—or Jude, 6th and 7th verses,—"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah—are set forth an example, suffering the vengeance of eternal fire,"—both of which texts I presume speak of the same thing. By favoring us with an explanation of those passages he would greatly oblige

AN INQUIRER.

### THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, MARCH 28, 1828.

**FIRE.** About eleven o'clock on Wednesday night last, a large building, near the grist mill in this village, occupied as a turning shop, lath mill, and by three or four carpenters and other mechanics, containing a very large amount of tools, machinery, articles manufactured of wood finished and unfinished, seasoned lumber, &c. &c. was discovered to be on fire in the upper story. Owing to the very combustible nature of its contents, the fire burnt through the roof and sides before the engines could be brought to play upon it. Notwithstanding these unfavorable circumstances, through the persevering activity of the firemen and citizens, for nearly two hours, the fire was subdued, and its ravages confined to the upper or third-story, and the two lower stories were saved. The water wheels and much valuable machinery and stock were also preserved. About \$2500 was insured on the building and the property of its various occupants, at the office of the Aetna Insurance Company, Hartford, Conn. The loss is estimated at about \$1500.

One reflection here suggests itself. Notwithstanding the local jealousy which in some degree is said to exist between our three rival sister villages, it is honorable to a stronger sense of friendship between them, that when any one is in danger, the citizens of the other villages universally evince a deep and thrilling interest in their neighbor's misfortune. In a few moments after the alarm here, the bells in Hallowell and Augusta were in active motion, and the citizens of those villages were at once, with their engines, on a rapid nightly march for our relief. There is infinitely more friendship than rivalry among these three sisters.

For two or three weeks past, the river has been entirely free from ice, with the exception of a mile or two between this place and Hallowell. On Monday last that ob-

struction came down; so that the river is now as navigable as in summer. The water is very low. The ice broke up last year on the 28th of March. If there had been any thing of a freshet a month ago the ice would no doubt have gone out; but it has been left entirely to the power of the sun to dissolve it.

The bill which passed the U. S. Senate a short time since, making an additional appropriation of \$30,000 for the Arsenal in Augusta, we learn by a letter from Washington, has also passed the House of Representatives.

**FAST DAY.** Thursday next will be observed in this State, in N. Hampshire and Massachusetts, as a day of Public Fasting and Prayer. Let us then, if we have not done it before, repent of our past sins as individuals, and as a community let us also lament the spreading evils of Intemperance, Profanity, religious Bigotry and political Intolerance.

**NEW-HAMPSHIRE.** The votes for Governor in 194 towns are 21,922 for Bell and 18,915 for Pierce. Majority for Bell 3007. The following gentlemen have been elected to the Council, which consists of 5 members.—Messrs. Boardman, Pierce, Keith, Lord and Harvey. The four first are for the Administration, the last is opposed to it. The Senate consists of 12 members. The following persons are chosen, viz. Messrs. Parsons, Plummer, Steele, Burgin, Bartlett, Wallace, Parker, Woolson, Poole, Hoyt, Emerson and Weeks;—the 10 first for the Administration and the 2 last opposition.

The Boston papers say there was a large fall of snow in that city and vicinity a week ago last Saturday—more than had fallen there any time last winter. We had little or none here at that time. The weather with us has been unusually warm, with a few days exception, ever since last January.

A man by the name of Morgan was drowned in Hallowell on Friday last.

The Belfast Gazette has lately changed its name and been somewhat enlarged. It is now called the Waldo Democrat.

A new paper is about being established in Eastport, to be called the Northern Light.

Lord Wellington, not Mr. Peel, is appointed Premier of England.

Many of the papers complain of the Report of Mr. Barrell, the U. S. Agent who was lately sent to obtain facts in relation to the difficulties near our N. E. Boundary. Mr. Daves, the Agent on the part of Maine, is said to have discharged his duty faithfully.

Hull Barton, who lately published an account of his visit among the Cochranes, exposing their delusion and mal-practices, has, it seems, since been converted to Cochranism and ordained as a deacon among them! It is said he publishes an "occasional" paper in Portland called the *Wisdom's Messenger*, devoted to his newly embraced notions. Who prints it?

We learn by the *Eastern American*, that there was a grasshopper in Castine on the eleventh day of March, Anno Domini, 1828.

The *Ellsworth Courier* recommends to persons who may fall through the ice, to get one leg on the ice again and then get out.

The *Wiscasset Citizen* says there is a Revival of Religion in that town, and that there are from one to three well attended meetings every evening and frequently one during some part of the day. Is it a Revival of "pure and undefiled religion"? If so, "the fatherless and widows in their afflictions" will experience the advantages of it. Time will show.

Mr. Kremer lately met Mr. Wright, both members of Congress, in Washington, pushed him off the side walk and spit in his face.

There was an earthquake in Washington on the 9th inst.

The Gov. of Vermont has appointed the 9th of April for public Fasting and Prayer in that State.

A new Post Office has been established in Strong, (Me.) called "Porter's Mills P. O." and Samuel Eastman Esq. appointed P. M.

**Congressional Satire.** In the course of debate the other day, Mr. Wright of Ohio observed to Mr. Randolph, that he hoped the latter would not employ himself in building a map of straw to divert himself in pulling it down. "There is no need of that," said Mr. Randolph, pointing to Mr. W. "I have one already before me."

**ENGINEER'S REPORT.** We have seen a public document, published by order of the House of Representatives in Congress, containing a "Letter from the Secretary of War, transmitting a Report of the surveys of the Kennebec River and of contemplated routes for Canals, connected with the waters of said River." We have room this week for but a small part of the Report. After describing the route surveyed for a Canal to unite the waters of the Androscoggin with the Kennebec at this village, and advancing it as his opinion that it is practicable so far at least as to terminate at the "Iron Works Pond," the Engineer says:—

Since the termination of this survey, I have received a letter from Mr. Gardiner, a very

intelligent gentleman of Gardiner, in Maine, stating, that in consequence of the difficulties which he understood had been found to exist in the line from Androscoggin pond, he spent some time in that neighborhood, with several other gentlemen, examining the country, and seeking for a better locality, and that one had been found entirely avoiding the pond, passing to the north, and joining the river Androscoggin above the township of Leeds.

This canal route, the Cobbossee-Contee, forms a part of a great line of inland communication contemplated from the Connecticut River at Northumberland, by the valley of the Ammonoosuck to the Androscoggin; thence, down this latter river, to the point of junction with the Cobbossee-Contee route, and, by means of the last named, with the Kennebec, at Gardiner.

The two extremes only have been surveyed, namely: the connexion between the Connecticut and the Androscoggin, and that between the Androscoggin and the Kennebec. The long line of the Androscoggin is yet untouched. We had not at our command the time necessary to devote to it, nor was it embraced in the orders of the Department.

It will be readily perceived that the national or general importance of these extremes, depends upon the practicability of effecting a navigation in the valley of the Androscoggin.

This view early occurred to me; and, as the inhabitants of the country were generally of the opinion that the river would easily admit of improvement in its bed by means of dams and locks, and having one officer at that time who could be spared from other duties, I directed him to examine the river, with this object in view. From his report, as well as from my own observation of many parts of the river, I feel satisfied that the method of improvement was, in the present case, impracticable; or, in other words, beyond the limit of a reasonable and justifiable expense.

The frequent shoals, rapids, and falls, of the river, its width, the violent and overwhelming freshets to which it was subject, offered difficulties which might be considered as sufficient to authorize the classing of this river among the many others which, from their physical peculiarities, are entirely inadaptable to this method of improvement.

The only plan, then, to be considered of uniting, by inland navigation, the two extremes previously named, is by an independent canal, lateral to the river, and in its valley.

To ascertain the practicability of this, no survey has yet been made, nor any examination, sufficiently minute to justify the hazarding an opinion. But, as it forms an important link in the surveys which have already been made, I recommend that the same be ordered. At the time of its execution, the new route, recommended by Mr. Gardiner, from the Androscoggin to the Kennebec, could also be surveyed.

**COL. ABERT** also recommends very urgently the improvement of the navigation of the Kennebec river from its mouth to Augusta, and the removal of the obstacles to boat navigation from that place to Scowhegan Falls.

Scowhegan eddy is nearly eighty miles from the mouth of the river, and the only obstacles to a continued boat navigation exist from Ticonic bay, to a short distance above Kendall's mills. That so fine a river penetrating into so valuable a part of the State, should have its resources so long confined and embarrassed by an impediment through so short a distance, is really a subject of regret. Were means of passing this obstacle accomplished, even in the present condition of the river, it would open a navigation from the ocean to Scowhegan eddy, at all times, when the water over the various rapids of the river was sufficiently deep;—and this is generally the case, except for a few weeks during very dry seasons.

To reason upon the advantages which would result from overcoming these obstacles after the facts herein exposed, would be superfluous. The propriety and necessity of the work appears to me unquestionable.

**CONGRESS.** The business of the people goes on, in the great assembly of the nation, with a snail-like pace. In the Senate, on Monday last, there was a long discussion on a bill reported by the military committee, for the prevention of desertion from the army, which, after sundry amendments, was ordered to be engrossed for a third reading.—Another debate took place on a bill to grant certain relinquished and unappropriated lands to the state of Alabama, for the purpose of improving the navigation of the Tennessee, and other rivers, which was also ordered to be engrossed. We have no account of the Senate's proceedings on Tuesday.

In the House of Representatives several bills underwent slight discussion and amendments. A communication from Mr. Wallace of Ohio, complaining against certain acts of G. Graham, commissioner of the General Land office, occupied some time, and was finally laid on the table. The Tariff bill was taken up in committee of the whole. Mr. Ingham spoke, at large, in defence of the bill as reported by the committee, and in opposition to the amendment proposed by Mr. Mallory. He replied, formally, to the speech of Mr. Barnard, and incidentally to the remarks of Mr. Davis, and was several times called to order by the Chair.

A letter from a friend at Washington, March 18, says, The general belief here, now, is that opinion is running stronger and stronger against the Tariff bill, in its original shape, and in favor of Mr. Mallory's amendment.—This conviction makes the friends of the latter less anxious to press the question to an immediate vote.—*Bost. Cour.*

**SHIPWRECK.** The brig Ann Maria, of about 110 tons, of and from New York, with a cargo of flour, corn, &c. bound to St. Johns, was cast away at 4 o'clock in the morning of the 19th ult. on a ledge called Raggedarse, four miles from Matineus. Nothing was saved from the vessel, which went to pieces in the storm, but a part of the rigging, cables and anchors, much damaged. Of the persons on board, ten in number, all perished except a seaman named John Smith, who was thrown upon a high point of rock, where he suffered from cold and hunger for 30 hours, when he was taken off by the inhabitants, of

Matineus. The bodies of the mate, steward and cook were picked up and interred on that island.

**PROVIDENTIAL ESCAPE.** Three children of Capt. Warren Delano, of Fairhaven, were on Monday last riding in a sleigh, when the horse suddenly started upon a run throwing the eldest a lad of 14 years, who was driving out of the sleigh. He, however, escaped unhurt, as did another of the children, also thrown from the sleigh soon after. The youngest, a little girl of 5 years, was now left alone in the sleigh and was carried a distance of six miles, crossing four bridges and passing various impediments, which rendered an escape from destruction almost miraculous. The horse was finally stopped and the little girl found to be unhurt and the sleigh itself uninjured.

New-Bedford Courier.

We learn that a Saw Mill, Grist Mill, Bark Mill, Hide Mill, and Box Machine, were burnt at East Pittston on Saturday night, 15th inst. Loss estimated at about \$2000, and no insurance. The Grist, Bark, and Hide Mills belonged to Mr. Joseph Blish, of this town; the Saw Mill and Box Machine to Messrs. Clarks and Youngs, of that place.

Bath Inquirer.

When the Allied Ambassadors asked their passports of the Grand Seigneur, he is stated to have said, "If you announce to me a declaration of war, I will grant your passports—otherwise not. You can go in safety, however, but your Governments will appoint other Ambassadors to take your places."

Liverwort tea, as a cure for consumption, continues to be highly recommended. Take a double handful of the plant, wash it clean, and pour half a gallon of boiling water upon it, and then let it simmer an hour and a half. When cool it may be drank several times a day. The leaves and stems only should be used—not the roots.

**VIRGINIA.** Five manufacturing companies have been incorporated in Virginia, during the late session of their Legislature, the aggregate capital of which is \$645,000.

Gov. Lincoln has signed the bill incorporating a company to build a new bridge over Charles river, Boston.

**FIGURE OF SPEECH.** A member of the Massachusetts House of Representatives, at the late session, closed his speech with the following conclusive argument:—"Mr. Speaker, if this bill is postponed, I shall be as crazy as a bedbug!"

**NEW-YORK.** The anti-tariff resolutions of South Carolina, have been indefinitely postponed by the Legislature of N. York, after a short debate. The vote is said to have been unanimous.

The south part of the Farmington Canal at New Haven, Conn. was filled with water on the 19th ult. The canal boat Dewitt Clinton, filled with passengers, passed the basin and three locks, and returned; while a large concourse of persons witnessed the spectacle.

A quarry of oil stones has been discovered in Perry county, Ohio, which are said to be superior to the far famed Turkey oil stones, for sharpening razors.

**FARMERS' AND MECHANICS' JOURNAL.**—The 2d and 3d No.'s of this work will be issued in a day or two—and the fourth in about two weeks. The numbers will hereafter be published regularly, in the latter part of each month. Gentlemen holding subscription papers and all who are disposed to patronize the work, would confer a favor on the editor and publisher by sending in their names as early as possible.

Editors of papers favorably disposed to the Journal, would promote its interests by giving this notice an insertion in their several papers.

### MARRIED.

In Portland, by Rev. Mr. Bisbe, Mr. Samuel Armstrong, to Miss Martha Langley.

In Cambridge, by the Rev. Mr. Whittemore, Mr. Odin Willard to Miss Susan Wyeth.

In England, Thomas Leach, M. P. to Miss Turner, only daughter of William Turner, Esq. of Shingley Park, Cheshire. This is the lady whose abduction by Wakefield made so much noise a few months since.

### DIED.

In Williamantic, Conn. on Monday 25th ult. Mr. Nelson Wilkinson, aged 24 years.

This young man was highly esteemed for his upright and virtuous conduct, and his early exit is deeply lamented by all his friends and acquaintances. In his religious faith, he was a Universalist. Those of his acquaintance who were believers in the doctrine of endless misery, were informed, visited him during his last illness, both preachers and laymen, and by various methods, endeavored to shake his faith and draw from him a renunciation of the doctrine which he had professed when in health: But all their efforts proved abortive. He remained firm and composed in the faith of God's universal and saving grace, to the last expiring moment.—A short time previous to his death, he gave directions concerning his funeral, and he left it his dying request, that his remains might be brought to the village of Pawtucket, R. I. for interment, and that Rev. Mr. Cutler should deliver a discourse on the occasion. That request has been complied with.

We cannot but regret, that believers in endless misery should act so ungenerous and cowardly a part, as that of besieging a young man in his last hours, and labouring to terrify him out of his confidence in the grace of God, which alone can give support and comfort to the dying. If by fair and honorable arguments they can convince us, when in health, that we hold any error in doctrine, they are entitled to our gratitude and esteem; but when they obtrude themselves into the presence of the sick and the dying; not for the purpose of comforting and strengthening their hope, but for the purpose of taking advantage of their weakness to proselyte them to their peculiar creed; they render themselves unworthy the common civilities of society. Such practices ought to be condemned, as barbarous and unfeeling, and the zeal-

ous assailant should be promptly repulsed, and treated with that stern disapprobation which the rashness of his conduct so richly deserves.—*Ch. Tel.*

In Willsboro', N. Y. a child of Mr. Sawyer Jewell, aged 2 years. Its death was occasioned by drinking from the nose of a tea-kettle a quantity of boiling water.

**TWO STONE MASONS.**—Proposals will be received until the next term of the Court of Sessions, at Augusta, on the last Tuesday of April next, for erecting the Walls of a New Court House, on the site where the old Court House stands—to be fifty feet by sixty, and thirty feet high, of split stone, to be laid in horizontal courses, first-story to be 24 inches thick, and the 2d story 20 inches; work to be done by 1st November, 1829. Also for a cellar under the whole of said building six feet deep, with two feet underpinning or base.

The proposals to state the price per superficial foot for furnishing and laying the same in good lime mortar, also price per superficial foot for window caps, sills, door steps, and other hammered stone which may be required in the erection of said building. Proposals will be received for the cellar separate. All proposals to be sealed and directed to the Clerk of the Court of Sessions, at Augusta, and to be opened and examined by said Court.

Augusta, March 20, 1828.

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**BRIDGE NOTICE.**—At the annual meeting of the Stockholders of the NORTH TURNER BRIDGE COMPANY, held on the 5th inst. it was agreed, that the whole stock of the Company should be paid in, as follows: viz. one third part thereof, in the present month of March; one third in the month of June next; and the remaining third part in the month of September next. As the contracts of the Company contemplate the completion of the whole work in the month of September, a punctual compliance with the above requisition is rendered indispensable. **TIMOTHY HOWE,** Clerk.

N. B. The annual meeting stands adjourned to the 7th day of May next.

Turner, March 15th 1828.

**TIMBER LANDS.** Agreeably to the provisions of the Resolve of the State of Maine, making appropriations for Public Buildings for the use of the State, the following TOWNSHIPS and parts of Townships of Land will be sold by Public Auction to the highest bidder, subject to the reservation of 4000 acres in each township for the future appropriation of the Legislature to the use of such town, to wit:

Township No. 2, in the 2d range of Townships north of the Bingham Kennebec Purchase and west of Moosehead Lake, 22,968 acres.  
Township A in 13th range of Townships west of the Monument, 23,040 acres.  
Township No. 2, in 13th range, do. 23,040 acres.  
Township A in 14th range of Townships west of the Monument, 19,164 acres.

According to the survey and plan made by Joseph Norris.

The west half of Township No. 3, 3d range west of the Monument, 11,168 acres.  
The north half of Township No. 1, 6th range, 11,168 acres.

Township No. 3, in 7th range do. 11,168 acres.

According to Norris & McMillan's plan.

Township No. 5, in 4th range of Townships west of the Monument, 23,040 acres.

Township No. 6 in 7th range, do. 23,040 acres.

According to Joseph and J. C. Norris's plan.

Township No. 1, in 11th range of Townships west of the Monument, 23,040 acres.

Township B, in same range, do. 26,736 acres.

According to Joseph Norris's plan.

These Townships are represented as possessing valuable Pine Timber and are worthy the attention of all who may wish to secure to themselves valuable lots of pure timber and land capable of sustaining a dense population after the timber shall have been taken off.

The terms of payment are one fifth cash at the time of sale, the residue to be secured by the Note of the purchaser with two or more satisfactory sureties, payable in four equal annual payments with interest annually.

The four Townships first herein named will be sold at Palmer's Hotel, opposite the Court House in Augusta, on THURSDAY the 10th day of July next, at 10 o'clock A. M.; and the remaining Townships and parts of Townships at Chick's Hotel in Bangor, on MONDAY the 14th day of July next, commencing at 10 o'clock A. M.

JAMES IRISH, Land Agent.

Portland, Feb. 12, 1828.

**NOTICE** is hereby given to all persons having accounts with the Subscriber, to call and receive their pay, and that all indebted to him on book accounts, are desired to make payment on their part. He wishes to have all his accounts up to the 6th February speedily settled, either by note or payment of the demands. For the convenience of those residing in towns north and west of Augusta, he has left their accounts with R. BELCHER, Esq. of Winthrop, to whom payments may be made (for the subscribers) without expense, if made within a reasonable time. Those however, whose accounts are of more than four years standing cannot reasonably expect much farther indulgence. He deems it a duty which he owes to himself and to his family to have all his accounts settled as soon as may be, and he therefore wishes it to be distinctly understood that he is now determined to enforce payments, if not otherwise rendered, in a legal manner. No persons, however, will be put to cost before their accounts have been due one year.

ISSACHAR SNELL.

Augusta, March 19, 1828.

**NOTICE.** The undersigned Overseers of the Poor of the town of Gardiner, will receive sealed proposals for the maintenance of the Poor of said town the ensuing year, at or before 12 o'clock, M. of the seventh day of April next.

JACOB DAVIS,

A. HASKELL,

P. ADAMS.

Gardiner, March 19, 1828.

**GARDINER WOOLLEN FACTORY.** An assortment of narrow and broad cloths are kept constantly on hand and for sale at the Gardiner Woollen Factory. Country produce will be received in payment. Wool taken to be manufactured on shares. Wool carded and Cloth dressed as usual.

J. O. CRAIG & CO.

Gardiner, Feb. 5, 1828.

6m 6

**THE PROTECTION INSURANCE COMPANY,** OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other similar species of property.

**AGAINST LOSS OR DAMAGE BY FIRE.**

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

**BALFOUR'S** First and Second Inquiry;

BALLOU'S Notes on the Parables;

do. Review;

do. on Atonement, second Ed.

do. Catechism;

KNEELAND'S Lectures;

do. Sermon delivered in Philadelphia, in 1823.

do. Greek and English Testaments;

do. Greek Testament;

BALLOU & TURNER'S Universalist Hymn Books.

For sale by GLAZIER & CO. Bookellers, Printers and Bookbinders, No. 1, Kennebec Row, Hallowell.

10 March, 3



## LAWS OF THE STATE OF MAINE.

## AN additional ACT for the relief of Poor Debtors.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That from and after the first day of June next, the limits of each respective county in this State shall be, remain and become the boundaries of the gaol yard to each and every gaol within such county. *Provided,* That until a gaol be erected and ready to be occupied in the county of Waldo, the limits of the gaol yards in the several counties of Lincoln, Hancock and Kennebec, so far as regards debtors belonging to the county of Waldo, be extended so as to include the territory within said county of Waldo.

Sec. 2. *Be it further enacted,* That the offer of real estate mentioned in the proviso of the twenty-first section of the Act to which this is additional, shall be made in the hearing and presence of the Justices of the quorum who allow the oath, and they shall enter of record that real estate was offered; and the execution creditor or his attorney may interrogate the debtor concerning said offer and his title to said real estate, in the same manner as authorized by the fourteenth section of said Act; and the Debtor shall be under like obligation, as in said section is provided, to answer, and subscribe and make oath to the truth of his answers, otherwise he shall not be admitted to and allowed the oath necessary to discharge him from Prison.

Sec. 3. *Be it further enacted,* That whenever the body of any debtor has been arrested and committed to gaol on any writ of execution, and said debtor shall be discharged from his commitment by the written permission of the two Justices of the quorum who allowed the oath, and the day of return of said execution not having arrived, the creditor by procuring the Sheriff or Gaoler to certify a true copy of such permission or certificate upon such execution, may cause the same execution to be levied on any real or personal estate of such debtor, in the same manner as he might have done before the arrest and commitment of such debtor; or on the return of such execution with the doings of the officer who executed the same, together with the certificate of the Sheriff, Gaoler, or of said Justices of the Quorum of the Debtor's discharge from his commitment, at any time before the return day thereof, the creditor may have the same renewed in the same manner as after the expiration of the return day thereof.

Sec. 4. *Be it further enacted,* That said Justices, or either of them, before whom any prisoner may appear, for the purpose of taking the Poor Debtor's oath, shall have power to adjourn their proceedings to any convenient time, on the same or the following day, until the examination shall be completed; *Provided,* That they or either of them shall not adjourn more than three times upon the same examination, nor more than twenty-four hours at one time, except Sunday shall intervene, and in such cases the adjournment on Saturday shall be to Monday in the next week.

Sec. 5. *Be it further enacted,* That an Act, entitled "An Act additional to an Act for the relief of Poor Debtors," passed February twenty-fifth, eighteen hundred and twenty-four, be, and the same is hereby repealed; reserving, however, to all persons all rights of action acquired under or by virtue of said Act.

[Approved by the Governor, Feb. 26, 1828.]

## AN ACT in addition to the several Acts defining the general powers and duties of Manufacturing Corporations.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That so much of the proviso in the first section of an Act additional to an Act defining the general powers and duties of Manufacturing corporations, as provides that the members of such Corporations shall in any event be personally liable for the debts of such corporation, be, and the same is hereby repealed.

Sec. 2. *Be it further enacted,* That it shall be the duty of the Treasurer of such Corporation once every year to give public notice in some newspaper in the county wherein such Corporation is established; and where no newspaper is printed in the county, then in some newspaper in an adjoining county, of the amount of all assessments voted and paid in, by such corporation, and of the then existing capital stock. And if any such Treasurer shall neglect or refuse to make such publication, or shall knowingly publish a false statement, he shall on conviction thereof, be fined a sum not exceeding two thousand dollars or imprisonment for a term not exceeding twelve months.

Sec. 3. *Be it further enacted,* That the Directors or other officers of such corporation shall make no division of the capital stock, or any part thereof, or of any other property, or debts belonging to such corporation, until all the debts due therefrom shall have been paid; saving however, the right to make dividends of the net profits arising from the capital stock. And any Director or other officer or member of such corporation who shall be convicted of voting or aiding in the violation of any provision in this section, shall be fined a sum not exceeding two thousand dollars, or imprisoned for a term not exceeding twelve months; and all sums received by any member in violation of the provisions of this section shall be liable to be recovered back of such member by any creditor of such Corporation in an action of the case.

Sec. 4. *Be it further enacted,* That the Agent or other of such Corporation having charge of its property shall on request of any officer having a writ or execution against the same, deliver to the officer having such writ, the names of the Directors and Clerk and to the officer having such execution a schedule of all the property of such corporation, including debts; and shall for want of other property transfer to the creditor in such execution, such debt or debts as the officer or creditor may elect sufficient to satisfy such execution, and deliver the evidence of such debt or debts with the transfer thereof to the officer for the use of the creditor. And if such agent or other person shall unnecessarily neglect or refuse to comply with the provisions of this section, he shall on conviction thereof be fined a sum not exceeding four times the amount due on such execution, or be imprisoned for a term not exceeding twelve months.

Sec. 5. *Be it further enacted,* That when any suits or prosecution shall be pending in any Court for a violation of any of the provisions of this Act, it shall be the duty of the Clerk, or other person having the care or charge of the books of such Corporation, to produce the same, upon notice in writing being given so to do, on the trial of such suits or prosecution. And if such clerk, or other person, shall neglect or refuse so to do, he shall be liable to the like payment, fine, or punishment, as the person so on trial, would have been on conviction.

[Approved by the Governor, Feb. 12, 1828.]

## AN ACT concerning Sheriffs.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That from and after the passing of this act, there be allowed and paid to the Sheriffs, in the several counties, for each days attendance in the Supreme Judicial Court or Court of Common Pleas, three dollars instead of the sum now allowed by law.

Sec. 2. *Be it further enacted,* That no Sheriff shall demand or receive from any of his deputies more than at the rate of twenty per cent, on the amount of fees for travel and service, accruing after the first day of April next.

Sec. 3. *Be it further enacted,* That the Sheriff of the several counties in this State, be, and they hereby are, required, on or before the first Wednesday of January next, to file in the office of the Secretary of State, an exhibit, under oath, of all fees and other sums of money by them received, and which may have accrued and be due to them, by virtue of their office, for the year next preceding the first day of October next; and such exhibit shall specify the amount received, and which may be due, from each of their deputies, and the particular items of service, for which each and every other sum was received or may be due.

[Approved by the Governor, Feb. 25, 1828.]

## AN additional ACT for regulating marriage and for the orderly solemnization thereof.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That whenever, in the opinion of the Governor and Council, the situation of any denomination of Christians, or any religious society, in this State, may be such as to render it expedient that their Ministers should be authorized to solemnize marriages in other Counties than that in which they reside, the Governor, with the advice of Council, is hereby authorized, to appoint and commission any ordained Minister of the Gospel of such society or denomination, as the public good may require, to solemnize marriages in such Counties in this State as he may deem expedient, the same being expressed in their Commission, which shall be held during the Governor's pleasure, and shall be conclusive evidence that the person therein named is a Minister of the Gospel; and whenever said commission shall be revoked, an attested copy of the revocation shall be filed in the Clerk's office, of the county in which such Minister may reside; and such Ministers, so commissioned and qualified, are severally hereby authorized to solemnize marriages between persons who may lawfully enter into that relation, whose intentions of marriage shall have been legally published and duly certified within the limits of any county named in such commission, in which one or both the parties are resident.

Sec. 2. *Be it further enacted,* That every Minister of the Gospel, commissioned and qualified under this act to solemnize marriages, shall keep a particular record of all marriages by them solemnized, respectively; and in every year, on or before the first day of April, shall certify to the Clerk of the Judicial Courts in each County, in which any marriage may have been solemnized the names and places of abode of all persons by them respectively joined in marriage within such county during the year next preceding such certificate; and it shall be the duty of such clerk to record the same; and any Minister offending herein shall forfeit and pay fifty dollars, to be recovered by action of debt in any court proper to try the same, one half to the use of him who shall sue therefor, and the other half to the use of the county in which the action may be commenced.

Sec. 3. *Be it further enacted,* That any Minister commissioned to solemnize marriages, as provided in this act, shall be liable to the same penalties for joining any person in marriage other than is provided in this act and the act to which this is additional, as are Justices of the Peace and Ministers by the act to which this is in addition.

[Approved by the Governor, Feb. 16, 1828.]

## AN ACT, in addition to an Act, entitled "An additional Act respecting Banks."

*Be it enacted by the Senate and House of Representatives in Legislature assembled,* That the second and fourth sections of an act, to which this is additional, passed February twenty-third, one thousand eight hundred and twenty-seven, shall not be construed or considered to be in force, until the first Monday of January, in the year of our Lord one thousand eight hundred and thirty; at which time, they shall be in full force and effect, any thing in said act to the contrary notwithstanding.

[Approved by the Governor, Feb. 15, 1828.]

## AN additional ACT to provide for carrying into effect certain stipulations in the Act for erecting the District of Maine into a separate State.

*Be it enacted by the Senate and House of Representatives in Legislature assembled,* That for defraying one half of the expense of surveying the lands in the State of Maine, surveyed and to be surveyed and divided, the charges attending such surveys, and also for defraying one half of the compensation of the Secretary of the board of Commissioners and paying for the stationary necessary to be used by them, exclusive of the personal expenses of said Commissioners, the sum of three thousand dollars be and hereby is appropriated as a contingent fund, to be drawn for and paid as provided in the Acts to which this is additional.

[Approved by the Governor, Feb. 16, 1828.]

## AN ACT additional to an act, entitled "An Act establishing the County of Waldo."

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That, from and after the passage of this act, the dividing line between the counties of Hancock and Waldo, shall be the

middle of the channel of the Penobscot river and bay, commencing in the middle of said river at the northerly line of said county of Waldo and descending the same, leaving Orphan Island on the east, and Islesborough on the west, till it intersects a line drawn due east from the southern corner of said county of Waldo.

Sec. 2. *Be it further enacted,* That, from and after the passage of this act, in addition to the terms of the Court of Sessions by law established, in and for the county of Waldo, a term of said Court shall be held annually at Belfast, in and for said county, on the third Tuesday of August; at which term the Justices of said Court shall have and exercise the same powers and jurisdiction which they now have or may have and exercise at any other term of said Court.

Sec. 3. *Be it further enacted,* That, from and after ten days from the passage of this act, the thirteenth section of an act, to which this is additional, passed February seventh, one thousand eight hundred and twenty-seven, shall be repealed; and that "an act in addition to an act concerning Registers of Deeds," passed February fifth, one thousand eight hundred and twenty-five, shall, from and after said ten days, be in full force and effect in said county of Waldo.

Sec. 4. *Be it further enacted,* That any thing contained in the act to which this is additional, inconsistent with the provisions of this act, is hereby repealed.

[Approved by the Governor, Jan. 22, 1828.]

## AN ACT to alter the time for holding the Fall Term of the Court of Sessions in the County of Oxford.

*Be it enacted by the Senate and House of Representatives in Legislature assembled,* That from and after the passing of this act, the fall term of the Court of Sessions, within and for the county of Oxford, shall be held on the last Tuesday of October annually, and not on the second Tuesday of said month as heretofore established by law.

[Approved by the Governor, Jan. 18, 1828.]

## AN ACT to alter the time for holding the Court of Sessions in the County of Hancock.

*Be it enacted by the Senate and House of Representatives in Legislature assembled,* That the term of the Court of Sessions for the county of Hancock which is now by law to be held on the Thursday previous to the third Tuesday of November annually, shall from and after the passing of this act, be held on the Thursday following the third Tuesday of October annually.

[Approved by the Governor, Jan. 24, 1828.]

## AN Additional ACT to provide for the Education of Youth.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That the inhabitants of the town of Bath, at their annual town meetings, shall be, and hereby are authorized to choose school committees of such number as they may think proper, for the several school districts in said town, and the said committee shall have all the rights and powers, and shall perform and discharge all the duties exercised by and enjoined upon superintending school committees and school agents and the power of determining the age at which scholars may be admitted into the schools; of transferring the scholars from school to school, and of laying out and expending the money raised for the support of schools in said town; any thing in the several laws providing for the Education of Youth now in force in this State to the contrary notwithstanding.

Sec. 2. *Be it further enacted,* That the superintending school committee in each town and plantation, shall have power to fill any vacancy, in their number, which may occur, after the annual election.

[Approved by the Governor, Jan. 30, 1828.]

## AN ACT additional to an act enabling the owners of Meeting Houses to manage the same.

*Be it enacted by the Senate and House of Representatives in Legislature assembled,* That any number of individuals, shall have power to incorporate themselves, for the purpose of erecting a Meeting House, in the same manner and with the same effect, as Parishes may, by law, incorporate themselves; and may choose officers, and, as a body politic, do all things, for the purpose aforesaid, which a parish or religious society may do, in exercise of the authority in them by law vested.

[Approved by the Governor, Jan. 31, 1828.]

## AN ACT authorizing Judges of Probate, in certain cases, to appoint Guardians to Married Women.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That the Judges of Probate in the several counties in this State, shall have power to appoint guardians to married women whose husbands have absconded and gone out of the state, without making sufficient provision for their support, provided, such married woman shall be and remain insane, non compos mentis, or lunatic, and incapable of taking care of herself and children.

Sec. 2. *Be it further enacted,* That such guardian shall be appointed by the Judge of Probate in the same manner, and subject to all the duties and liabilities to which guardians to idiots, lunatics and persons non compos, are now, by law, subjected.

Sec. 3. *Be it further enacted,* That, from and after the passing of this act, whenever the guardian of any person non compos mentis, lunatic or distracted, or of any person given to excessive drinking, idleness, gaming or debauchery, shall have obtained license from any Court empowered to grant the same to sell the interest of his ward in any real estate held by him in right of his wife, it shall be lawful for her to join with such guardian in the sale and conveyance thereof, and all deeds of such real estate, duly executed by the said guardian and the wife of his said ward, and duly acknowledged and recorded, shall be good and valid and pass and convey as complete a title therein to the purchaser as the husband and wife might or could have conveyed for a valuable and sufficient consideration, if he had been under no legal disability: *Provided nevertheless,* That whenever any agreement shall be entered into between such married woman and the guardian of such ward, as to the disposition of the proceeds of such sale or any part thereof, for her benefit, the Courts of Probate in the

several counties, and the Supreme Court of Probate shall have power to enforce such agreement as a subject of trust, upon principles of equity.

Sec. 4. *Be it further enacted,* That whenever any guardian as aforesaid shall have obtained license to sell the real estate of his ward, and the wife of such ward shall release her dower therein to the purchaser, either by a relinquishment thereof in the deed of the guardian or by any other deed, duly acknowledged and recorded, said release shall afterwards legally bar and exclude her from any dower or right of dower.

[Approved by the Governor, Feb. 2, 1828.]

## AN ACT additional to the several acts now in force relating to the Inspection of Butter and Lard.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That whenever any person or persons shall ship for exportation out of this State, any Butter or Lard, for the purpose of transporting the same to any other of the United States east of the State of New-York, the same shall be exempt from inspection, as well as all other requisitions now provided for by law concerning Butter and hogslard.

Sec. 2. *Be it further enacted,* That whenever the master of the vessel, having on board any butter or lard not inspected, or the shipper, or owner of such butter or lard shall make affidavit in writing before any magistrate of this State, that the same has been shipped for the purpose of being transported as aforesaid, and not elsewhere, until unlaid in some port or place in the United States, east of the state of New-York, and shall deliver such affidavit to the Inspector of butter and lard or his deputy, when there requested by them or either of them, such butter or lard shall be presumed to be shipped for the purpose of being transported as aforesaid; and in case of neglect or refusal to deliver such affidavit when requested as aforesaid, such butter or lard shall be presumed and intended to have been shipped for the purpose of being transported elsewhere, other than as aforesaid, and no damages shall be recovered for the taking and detaining of such butter or lard by the inspector or his deputy, or by process on information, until after such affidavit is made and offered to the detainer thereof.

[Approved by the Governor, Jan. 31, 1828.]

## AN ACT to promote the sale and settlement of Public Lands.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That an Agent shall be appointed by the Governor, with the advice of Council, to superintend and manage the sale and settlement of the Public Lands, who shall hold office during their pleasure, subject however to the limitation of an act limiting the tenure of civil officers, and shall be governed in making contracts and executing deeds in behalf of the State and in the discharge of his public duties by the provisions of this act. He shall receive all money and securities according to the State from the sale of land or easements in settlement for timber or grass cut by trespassers on the public lands and all securities taken, shall be made payable to the Treasurer of State for the time being, or his successor in office, and he shall pay over to the said Treasurer for the time being, all money by him received by virtue of his office, which may be found due to the State on settlement of his accounts in the manner herein provided. And it shall be his duty to sell at public auction or private sale, all grass growing on the public lands from year to year; to take suitable measures for the preservation of timber and grass and growing thereon, and to prosecute in behalf of the State for all trespasses which have been committed or may be committed on the same, and to seize and sell at public auction, all kinds of lumber or grass cut by trespassers, first giving timely public notice of such sale.

Sec. 2. *Be it further enacted,* That it shall be his duty to keep correct plans of all surveys to be made by authority of this Act and to transmit copies thereof and of all field notes to the office of the Secretary of State, and as soon as may be after such surveys shall have been made; and he shall give his personal attendance to all the duties appertaining to his office as far as practicable, and he shall have power to employ such assistants from time to time as he may need to aid him to carry into effect the provisions of this Act, for whose conduct he shall be responsible; and such assistants in making surveys shall be under oath and shall be required to return with their plan and field notes, a particular description of the kind and quality of the land by them surveyed and an appraisal of its value. And the said Agent shall receive such compensation for his services as by the Legislature may be deemed just and equitable, and he shall give bond to the Treasurer of the State for the time being, with sufficient securities to the satisfaction of the Governor and Council for the faithful performance of his duties, in the sum of twenty thousand dollars.

Sec. 3. *Be it further enacted,* That no person shall be appointed or continued Agent for the purposes aforesaid, who is or may be concerned directly or indirectly in the lumber business, nor shall said Agent be concerned, directly or indirectly in any purchase of said public lands, or of lumber or grass growing or cut upon the public lands.

Sec. 4. *Be it further enacted,* That there shall be reserved in every township, suitable for settlement, whether timber land or otherwise, one thousand acres of land to average in quality and situation with the other land in such township to be appropriated to such public uses, for the exclusive benefit of such town, as the Legislature may hereafter direct.

Sec. 5. *Be it further enacted,* That the Land Agent be and he is hereby authorized to execute deeds, in behalf of the State, conveying any lands which have been or may be granted by the Legislature, so soon as the grantees have complied with the conditions of their respective grants, and to collect all sums now due, or that may become due from any of the sources mentioned in this Act.

Sec. 6. *Be it further enacted,* That the said Agent be and he is hereby authorized to sell from year to year in the manner herein provided, any quantity of the public lands, not otherwise appropriated, which are considered valuable principally for timber thereon, not exceeding eight townships of six miles square, or what shall be equal to eight townships of six miles square in any one year. And said Agent shall advertise said townships or parts of townships, with the time and place of sale, in the State paper, and in some newspaper published in said County where the land to be sold is situated, (if any there be) and in such other newspaper or newspapers, as in the opinion of said Agent the public good requires, sixty days at least before the time of sale; and the lowest price for which any parcel of said lands will be exposed for sale shall be set forth in said advertisements and shall also be made known at the time of sale, and a plan of said land exhibited to the purchasers. And in case said Agent shall be unable to sell at public auction the whole or any part of said townships or land so advertised, he shall be authorized to divide said lands into lots according to the lowest price aforesaid or a greater sum, he is hereby authorized to sell the same at private sale on the best terms he can obtain, not, however, for a less sum than the lowest price aforesaid. *Provided,* The said Agent shall not sell a larger quantity of timber land than one township of six miles square, nor a less quantity than would be contained in one mile square, to any individual or company during the same year. And the said Agent may cause the said townships and parts of townships advertised for sale as aforesaid to be divided into lots according to the foregoing provision, in such manner as, in his opinion, will be most advantageous to the State.

Sec. 7. *Be it further enacted,* That the said Agent under the advice and direction of the Governor and Council, shall fix and determine upon the minimum price aforesaid. And in all cases, for the sale of timber lands, one fourth part of the purchase money shall be required to be paid at the time of sale, and

the residue shall be secured by the notes of the purchaser with good sureties, payable in three equal annual installments, with interest annually; and in cases where a lien on all timber lands sold under the provisions of this Act, for the amount of the purchase money due therefor, until the same with interest thereon be fully paid.

Sec. 8. *Be it further enacted,* That the Land Agent under the advice and direction of the Governor and Council, is hereby authorized and empowered to sell at public auction or private sale, any quantity of the public lands which come within the denomination of settling or waste land, whenever in their opinion the same can be done for the interest to be paid annually, and one fourth of the principal in five years, and one fourth in six years, and one fourth in seven years, and the remaining fourth in eight years, payment to be secured by the personal security of the purchasers with good sureties, or mortgage of the land purchased. And the same is also authorized, under the advice and direction aforesaid, to cause any of said lands to be surveyed and divided into lots of not less than one hundred acres each for the purpose of sale and settlement.

Sec. 9. *Be it further enacted,* That the Land Agent from and after the passing of this Act, shall be required to report a particular account of all his doings in his said office, and the names and doings of his Agents and assistants to the Governor and Council, at least once in three months, and whenever required, and they are hereby authorized to audit, scrutinize and settle his accounts, at the close of each year, prior to the annual session of the Legislature, and at such other times as they may deem necessary. And the said Agent in his reports, shall particularly describe all the lands which he has caused to be surveyed, for sale and settlement, and shall exhibit plans thereof, together with the field notes and appraisal of the surveyor; and when any lands shall have been sold, he shall describe the same, and report the sum received therefor, the names of the purchasers and their sureties, the names of the assessors, the amount of timber by them cut, and the place where cut, whether on timber or settling land, and the sum received per thousand feet, where the land shall have settled with trespassers; and he shall further report the sum received from time to time, on the demands or securities now due, or which may hereafter become due to the State; specifying the sums received for principal, and the sums received for interest, and the names of the persons from whom received, and all such other particulars as the Governor and Council may from time to time require.

Sec. 10. *Be it further enacted,* That this Act shall take effect from and after the third day of March next, and all acts and parts of acts providing for the sale and settlement of public lands, from and after that time, are hereby repealed. *Provided,* That all contracts entered into under any of said Acts, prior to the expiration of said time, shall be valid.

[Approved by the Governor, February 20, 1828.]

## AN ACT providing for the appointment of public Administrators, and enlarging the powers of Judges of Probate.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That, from and after the passage of this Act, it shall be the duty of the Governor and Council to appoint in each County in this State, some suitable and discreet person, as public administrator, in such County, and it shall be the duty of such public administrator, to take out letters of Administration and faithfully administer upon the estate of any person who may die intestate in such County, leaving no heir or kindred in this State, who by law can inherit such estate. And such public Administrator shall give bond to the Judge of Probate, within his County, faithfully to administer on such estate, in the same way and manner as Executors and Administrators are now by law bound to do. And shall account to the Judge of Probate in the same way and manner as such Executors and Administrators. And when such estate is fully administered upon, such public Administrator, shall deposit the whole amount that may be in his hands, with the Treasurer of State for the time being, who shall receive the same and hold and keep the amount thereof for the benefit of those who may lawfully claim such amount.

Sec. 2. *Be it further enacted,* That Judges of Probate in the several Counties in this State shall not be obliged to appoint one or more of the principal creditors to any estate administrator or administrators thereof, but may appoint any suitable and discreet person administrator or administrators where the widow or kindred neglect or refuse to take out letters of administration.

[Approved by the Governor, Feb. 23, 1828.]

## AN ACT relating to Red Oak Hogshead Shooks.

Sec. 1. *Be it enacted by the Senate and House of Representatives in Legislature assembled,* That all Shooks of Red Oak shall be made of staves, of at least forty one inches in length; and not less than half an inch thick, on the thin side edge, after it is worked, and sound and free from worm holes and knots, sufficient to do a end raised in a thirty inch hoop; with heads of good sound pine boards, not less than seven eighths of an inch thick, and not less than twenty one and one half inches in diameter, the materials to be well seasoned, and the shooks and heads to be made in a workman-like manner.

Sec. 2. *Be it further enacted,* That in every town where shooks and heading are shipped, the Selectmen, shall annually, or oftener if necessary, appoint one or more suitable persons, not exceeding three, in any one town, to be inspectors of shooks and heading, who shall severally be, and shall give faithful performance of their duty, and shall give bonds with sufficient securities to the sum of five hundred dollars, conditioned for the true and faithful performance of their trust, to the Treasurer of the town where he is appointed, and the Selectmen shall be the judges of the sufficiency of the securities, and any person who shall sustain any injury by the negligence or neglect of any inspector, shall be entitled to a copy of such bond, and to bring an action thereon in the name of such Treasurer, or his successor in that office, to his own benefit, and judgment shall be rendered thereon, and execution issue, for the recovery of such damages, and such person shall be entitled to recover, against such inspector and his securities, which action may be brought before any court of competent jurisdiction. It shall be the duty of the aforesaid inspectors to examine all shooks that are shipped for sale in the towns where they shall be appointed, and shall brand all such shooks with the provisions of good; and well made according to the provisions of good; and with the first letter of the letters JNS, and his surname at large, with his christian name, and such inspector, in order fully to examine and certify to the quality of any shooks or headings, shall be authorized to remove the hoops, or binders, if he deems it necessary, but to be by him replaced, if found good and merchantable.

Sec. 3. *Be it further enacted,* That if any person shall alter or erase the mark of any inspector, or shall bring or cause to be brought, any shooks or heading, without the name of such inspector, or he or they shooks with the name of such officer, two dollars; and if any person shall put on board, or cause to be put on board any vessel, any shooks, which shall not have been inspected and marked, as is herein prescribed, with intention of shipping the same for foreign exportation, or coastwise, he or they shall be liable for every shook so shipped, by law to be cleared at the Custom House, having any shooks and heading on board, it shall be the duty of the master or owner thereof to produce to the Collector a certificate from the inspector that such shooks and heading have been inspected and marked according to law.

Sec. 4. *Be it further enacted,* That the fees to be paid to the inspectors, shall be three and one half cents for each shook, and half of one cent for heading, for the same, on his producing a certificate of inspection, to be paid by the purchaser.

Sec. 5. *Be it further enacted,* That all fines and forfeitures accruing under this act may be recovered in an action of debt, before any Court proper to try the same.

Sec. 6. *Be it further enacted,* That the provisions of all former Acts, heretofore passed, so far as the same are repugnant to, or inconsistent with this Act, be, and the same are hereby repealed from and after the first day of September next, at which time this act shall take effect, and be in force.

[Approved by the Governor, January 30, 1828.]